

INTELLIGENCE OF BRITISH CHRISTIANS

On Slavery—Rev. J. Breckenridge in reply to Rev. Dr. Wardlaw.

The occasion of the following letter is in part explained by the writer. On the 1st of August, a public meeting was held in Glasgow by the members and friends of the Glasgow Emancipation Society, to express their sentiments in reference to the discussion between the Rev. J. Breckenridge and George Thompson—or in other words, to defend, sanction and applaud the course pursued by Mr. Thompson, and to give expression to their prejudices against the United States. Dr. Wardlaw addressed this meeting at length in support of the resolution quoted below; and in the progress of his speech, he fully sustained the course of conduct pursued by Thompson, endorsed his gross misrepresentations, and called upon Christians in Great Britain and other countries, "to hasten their remonstrances to their erring brethren" in America, and convince them of their culpability in the existence of slavery. He concludes his speech by saying, "that in consequence of the recent discussion, George Thompson, instead of having sunk, has risen in my estimation, both as to personal character and as to official ability and trustworthiness; and never stood higher in my regard than he does the present moment." Repeated references were made in this speech to Mr. Breckenridge, who replied to it in the following letter, written at Paris, and published in the London Patriot.

S. R. Thompson.

To the Rev. Ralph Wardlaw, D. D., of Glasgow.

Sir.—I observe in the London Patriot, of last week, an abstract of the proceedings of the Glasgow Emancipation Society, on the first of this month, at a public meeting held "for the purpose of expressing the sentiments of the society in reference to the recent discussion on American Slavery, between the Rev. R. J. Breckenridge and Mr. George Thompson." The greater portion of the report before me, is occupied with a speech made by you on that occasion, in proposing to the meeting the following resolution, viz: "That in the deliberate judgment of this meeting the wish announced by Mr. Geo. Thompson, to meet publicly any antagonist, especially any minister of the Gospel from the United States, on the subject of American Slavery, or on any one of the branches of that subject, was dictated by a well-founded consciousness of the integrity of his purpose, and assurance of the correctness of his facts; and that the recent discussion in this city between him and the Rev. R. J. Breckenridge, of Baltimore, has left, not merely mistaken, but confirmed and augmented, their confidence in the rectitude of his principles, the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straight-forward honesty and undaunted intrepidity of his zeal." This motion was seconded by the venerable and respected Dr. Kidson; whose speech on the occasion is but briefly reported. Other resolutions—some of similar import, some of a general character—were offered and seconded by Dr. Hough, and Messrs. Eadie, King, M' Laren and Kettle. But above all, the proceedings bear the signature of Robert Graham, of Whitehill—whose venerable name is dear to every good man.

These proceedings, Sir, have relieved me from a state of great and painful anxiety, as to the view my countrymen might take of the propriety of my taking any notice, more or less, of Mr. George Thompson. For while nothing is further from my purpose than to wound the feelings of any friend of that individual, it is necessary to say, that in America, every one who is not an abolitionist; or, in other words, ninety-nine hundredths of the people, consider him, not only unworthy of credit, but unworthy of notice. At length, I have a tangible proof, by which to make my countrymen feel, that persons of the utmost respectability, excellence and piety, in Britain, not only concur in all the principles and proceedings, but partake of all the prejudices and ignorance of that individual, and openly defend his flagitious conduct. From this day forth, I deem myself fully acquitted on the only part of the subject which filled me with personal anxiety. For although you have not hesitated to speak in terms sufficiently disparaging of my humble efforts to defend this truth; yet as you have given no reasons for the judgment you have delivered, those who read for themselves may escape the influence of your authority. And as you have been pleased to decide on the whole merits of the case, as well as on the merits of the parties involved in it,—I escape of course from the whole blame of having damaged the truth by feeble advocacy.

In this state of the case, it cannot surprise you, that I turn with delight from those who have hitherto assailed me, and address myself to you: that I avail myself of the right arising from your free and repeated use of my name, and your judgments both upon my character and acts, to speak freely in return. Let us forget the miserable trifling of Mr. Robert Hall. Let us pass over poor Moses Roper, who, it is but just to say, has written the most modest and sensible attack yet made on me. Let us even be moderate, in having absolutely silenced the garrulity of Mr. Thompson, who begs off in his last note, which has just reached me, in the *Patriot* of the 17th inst. I have that to say which you have not only invited, but challenged me to utter, and to which I ask your serious regard.

I have manifested my deference to the judgment of a Christian people, by discussing at its bar, questions purely national and personal, into which, under erroneous pretexts, they had interfered in a manner the most vexatious. I believed they were in great error,—I presumed they were sincerely disposed to do good,—I knew they were really doing us and themselves, and the world, harm,—and challenged and forced into the matter, I have discussed it on its merits—admitting you and your people to be all you professed to be—and only endeavoring to prove that we were not as

as you made us out. So far as you and those you can influence are concerned, you have declared that you remain firmly and ever settled in your harsh judgments of us, and your fixed purpose to follow out our offensive courses. Nay, you plainly declare, that rather than alter a title of your conduct, principles, opinions, or demands on this subject, you prefer that all fellowship between us and you should terminate. That argument and conclusion, then, being complete and final, we need say no more. I am content to wait and see, whether the American people will, at your suggestion, change their national constitution; or whether, in the event of the adequate majority for that purpose not being attainable, they will, as the inference of your argument, break up the confederacy—to regain your good opinion.

There is, as I have said, quite another view of the whole case. You say in the course of your speech, "If our American brethren saw any thing in us, which they thought, and justly thought, was an evil of sufficient magnitude to induce their kind offices for its suppression, we ought to feel obliged by their using their endeavors to stir us up to a due consideration of it, and to practical efforts for its removal." And in the context you are somewhat pointed in enforcing this idea, as containing in it a great rule of duty. In general we have considered the ill-doing of this delicate office more hurtful than its omission. In particular, it has appeared to us as a pretext liable to infinite abuse, and practically resorted to by those who had least ground and least right to display it. But, Sir, I can hardly either in faithfulness or honor, abstain any longer from its use. And the main object of this communication is, to point out, in the British empire, evils which really are, or which your party has declared to be, of so palpable and so monstrous a description, that decency would seem to require you to suppress them, or be very modest in rebuking others while they exist.

1. To come at once to the grand cause of outcry against us—the unhappy and indefensible existence of slavery, in many of the States. Will you be so good as to turn your eyes to the map of Africa, and fix them on a spot longer than half of Western Europe! At its southern extremity, find Cape Town. Then find the speech of Dr. Philip, delivered in Exeter Hall ten days after you delivered yours. In that town and neighborhood are 9,000 British slaves!—Scattered over that vast peninsula are many thousands more of British slaves!! And yet the ear of day is dull with being told that in the British empire there were no slaves; and the very speech that has elicited these remarks was made at a meeting on the anniversary devoted to a glorious fact that never occurred, namely, "Slave emancipation in the British colonies."

2. Turn, now, I pray you, to the map of Asia, and find the vast dominions which God has lent to you there, embracing a population of one hundred and thirty millions of souls. Then look over a file of papers, and read a conversation that occurred in the Commons House of Parliament, but a short time back, between the honorable Mr. Buxton and Sir J. Hobhouse, on the subject of British slavery in India!—There you will find it admitted that "domestic slavery prevails to a great extent" in India, "especially in Bengal." There you will find proof that no direct effort was ever made to abolish it,—and reasons urged by the government why it cannot now be abolished,—and why treaties now existing seem to render its future abolition impossible!

3. Turn your attention, next, to the Western side of the Atlantic Ocean, and see nearly a million of apprentices in the West India Islands; and then remember what you have yourself said and written on the subject of this system: and call to mind the innumerable declarations made weekly up and down the country, by those who belong to your party, and who (at the Houndsworth Anti-Slavery Society, on the 3d of this month) denounced it "as aggravated slavery, under the delusive name of apprenticeship," and denounce every proposal of government "as only calculated to excite suspicion."

Do I draw an inference at all strained, when I say, that the subjects of a Monarch, whose dominions in three quarters of the globe are, by their own showing and by irrefragable proofs, covered with slaves, should deal somewhat gently with other nations, who may chance to be in the same unhappy condition! Do I say too much, when I caution such people to be more guarded in boastful assertions, which are contradicted by the fact and the record of the case? Do I give needless offence, when I beg you to remember, that your Parliament is omnipotent over this subject, and is therefore responsible for all the evils which exist, either through their negligence or by their consent! Alas! Sir, it is an ancient habit to be bitter against our brother for a note, when a beam is in our own eye.

But I have more to add. We have been spoken against with great severity for neglect of the spiritual welfare of the colored population of the United States; and you have, in an unhappy hour, said you believed and approved these hard sayings. I have, in vain, denied; in vain disproved them. My object now is, to show the condition of the country, whose people bring and credit them; still keeping the line of duty indicated by your suggestion.

4. Let me beg you then to look at the condition of Lower Canada, where the Roman Catholic religion is established by treaty and by law, where annual grants of public money are made to support it, and where it has had free course, until the people are so ignorant that by statute law the grand jurors and the school commissioners are allowed the privilege of making their marks instead of signing their names, and where, according to the belief of the whole universe, except papists, a system of idolatrous worship is guaranteed by the power of the British realm.

5. Then look over the votes in the Com-

mission of the House of Commons, in the year 1835, for the Roman Catholic College at Maynooth," (which is just about the sum the vilified Americans pay annually to promote the religion of Jesus Christ in Western Africa, through the Colonization Society,) and I ask you, as a Christian, to resolve the questions, which of these enterprises you deem most injurious to the true religion; which you and your party have most actively opposed? and which is most under your eye and control? Heaven and earth are moved to prevent the spread of the Gospel in Africa through the Colonization Society; and not a whisper is heard to prevent the increase of idolatry in your own land, through governmental patronage.

6. But a more frightful case remains.—Remember that you have above one hundred millions of heathen in your Indian possessions;—then read the noble speech of the Rev. W. Campbell, a missionary from Bengal, delivered at Exeter Hall, at the last annual meeting of the London Missionary Society. There, Sir, you will find positive proof that the horrid system of Hindoo idolatry, in all its cruelty and corruption, is upheld, paraded, and made a source of gain by British authorities in India! Temples are supported by the government; priests and dancing women are paid a monthly allowance out of the public revenue; magistrates are present and aiding officially at their brutal ceremonies; military officers do their peculiar honors to the abominable thing; and British functionaries collect the wages of iniquity. And now, Sir, what can the eagerness of party zeal find, in all its false allegations against us, equal to the naked deformity of these facts?

7. But pass again to another portion of your wide empire. In multitudes of publications I have seen our alleged neglect of the religious instruction of the colored population of America, made the basis of insinuations against the sincerity of our religious profession. If you will read the speech of Dr. Phillip, already alluded to, you will find the following sentence: "Botemen, a Caffre chief, and others, have been petitioning me for missionaries, by every messenger through whom they could convey to me a verbal communication, for the last twelve years; and I have not yet been able to send them one." Gracious heaven! what an account will the twenty thousand protestant ministers of Great Britain have to render for the souls of these poor Caffres, whom so many of them have forgotten, to abuse their brethren in America for neglecting a population amongst whom a larger proportion hear the Gospel, than of the inhabitants of the capital of the British Empire.

8. Let us look at London, the seat of your wealth, power and civilization; the abode of your Sovereign; the seat of your Parliament; the seat of a bishop whose income would support a hundred missionaries. Listen to what the bishop says of so much of his diocese, as is contained in the metropolis. "There are," says he, "thirty-four parishes, containing above 10,000 souls each, (omitting all notice of those which contain less); and in the aggregate 1,137,000 souls; but there is church room for only 101,682—less than one-tenth of the whole! Allow one church for every 3,000 souls, and 379 churches would be required; while in fact there are but 69; or if consecrated chapels be added, only 100." That is, above 1,000,000 souls, in a single city, and that city, the seat of your glory, utterly unprovided for by the nation, and the Established Church. Now if we should add what is done by dissenters of all classes, and add also the destitute of the small parishes, the result might be varied a little; but still, make the best of it you can, and you are left with more people destitute of the means of grace in London alone, than in all the United States! If you doubt these statements of the Lord Bishop of London, consult the proceedings of the last annual meeting of the City Mission; and then ponder, whether the hundreds of pounds squandered on Mr. Thompson's trip to the United States—and in printing his slanders of that country—and the additional hundreds which Dr. Hough urged the people of Glasgow to give him by way of "Testimonial Fund"—might not have been fully as well laid out in sending the Gospel to the British capital!

Besides, the accusations now made your own, the general subject of slavery in itself considered, and neglect of the religious instruction of the natives—the remaining charges which we have been arraigned upon—may, to a certain extent, fall under the general head of severity, injustice, and deep-rooted prejudice against the blacks. These things may be true, or they may be false. The statements and evidence on both sides are in reach of the public. You have vouched for their truth, and it is not now my design to show the contrary; but to show you that they are so ready to magnify real errors, and to allege false crimes upon their neighbors.

9. Pray, Sir, were you ever in Ireland? If you were, you saw a land fertile and beautiful; a people intelligent and active, a climate more genial than anywhere in so high a northern latitude; in short, every thing that should make its teeming population rich, happy and powerful. I was there. I saw hundreds of people who had no fixed abodes. I saw the majority of the houses of the lower classes to be worse than the stables and cow-houses in England; I saw thousands in rags; hundreds naked; and hundreds more naked, except a piece of a single old garment. I looked at the third report on the expediency of a poor law for Ireland, made by order of Parliament, and found that 2,355,000 souls are out of work, having nothing to depend on, and are in distress for thirty weeks every year. It is a settled, indisputable truth, that one-third of the Irish people beg their bread two thirds of every year. And yet enormous quantities of grain and live stock, and all sorts of provision are exported from Ireland. And yet, in defiance of all this tremendous, long continued, and periodical suffering, there is no poor law, nor any sort of general provision, by law, for the poor of that island. But there are forty-nine regiments of horse and foot, and

a constabulary force of about equal magnitude—ready to stay the people's stomachs with lead at night, and steel in the morning. This is the happy consummation of six hundred years of British authority! And how can you, Sir, look any human being in the face, and charge his country with wrong, till you have strained every effort to redress this vast hereditary guilt? Or, if you fail, how can you speak, nationally, in the hearing of earth, or heaven, about human wrongs?

10. Look, for the last time, to the vast plains of South Africa, wet with the blood of murdered nations. Read the clear and masterly speech of Dr. Phillip, already twice referred to. "If a traveller who had visited that country twenty-five years ago, were to take his stand on the banks of the Keiskamma river, and ask what had become of the natives whom he saw there on his former visit; if he took his stand on the rocks of the Sondags river, and looked, he might ask the same question; if he were to take his stand again on the Fish river, and then extend his views to Caffraria, he might ask the same question; and were he to take his stand on Snow mountain, called Graaf Reinet, (he would have before him a country containing 40,000 square miles), and ask where was the immense concourse he saw there twenty-five years ago; no man could tell him where they were!" Ask Lord Glenelg, his Majesty's principal Secretary for the colonies, and he will admit that the system of treachery, plunder and butchery, by which these brave and upright savages have been wasted in exterminating oppression, constitutes perhaps the most degrading of all the chapters of the history of mankind! It is a chapter written in the tears and blood of slaughtered tribes—and is hardly yet dry upon the paper that records it for the execration of posterity! It is a chapter that had not been fully enacted when you were concocting plans and arranging agencies, by which to make illustrious the benign sway of universal freedom, justice, and benevolence in your *Monarchy*—and to brand upon our *Republic* reproaches which all coming generations could not efface. But why need I multiply particulars? When these things are set right, and you seek for us another list we will say to you concerning your polity, in nearly all its parts, things which you will then be better able to bear. We will point out how you may establish real freedom amongst yourselves, and thereby show your acquaintance with its sacred principles; how you can make your laws just, equal, and humane, and thereby manifest in practice your devotion to principles commended for others. At present such a proceeding would only irritate; and is the more readily forborne, because it is not as an American or a Republican, but as a Christian, my mission brought me to you. The assurance, too, that the party with which you act, is, in point of numbers, a very small minority of the British nation, makes me the more willing to adhere to this view of my duty. Indeed it is chiefly because your party has much of its strength in that sect to which I was more particularly sent, that it seemed clearly necessary for me to take part at all in these discussions.

I readily admit that time, patience, sacrifices, and much labor, are needful for the redress of the evils I have pointed out. I know that the present generation is not responsible in such a sense, for most of them as past generations have been. I am convinced that multitudes of Englishmen deplore, and would gladly remove them. I am satisfied that it is by the silent influence of example, and the kind and clear exposition of general principles, rather than rude and personal, harsh or national assaults, that we can do you good, in these or similar cases. And I gladly declare my belief, that the Christians of America, as such, can and ought to hold christian intercourse and sympathy with the Christians of Britain—notwithstanding the British nation may be responsible in the matters alleged; and that we can and ought to do it—without perpetual vituperation and insult, even for what is true—not to say without gross perversions of the facts and merits of the case. Such, Sir, are my views of the subject. I deeply regret that yours are so widely different. And I humbly beseech you to imagine the whole course of your proceedings and arguments—embracing of course the mission of Mr. Thompson, and his conduct since his return—made ours, and our case made yours; and then decide what would by this time have been the feelings of your people towards us, if he had treated you as you have treated us! I declare, in the presence of God, my firm belief, that if things go on much longer as they have progressed for the last two years, there will not be found on earth men more estranged from each other than the professors of religion in the two countries. I have already witnessed the spectacle of a part of the religious press in England, urging forward the government of the country, to an intervention, if necessary, with arms, against the progress of liberty in Texas, upon the false and ignorant pretext that the government of the United States, unless prevented by force, would possess itself of that country, and introduce slavery there! The people generally of America were long ago roused to the highest pitch of indignation against your proceedings in this whole business. You have now reduced the Christians of that country to a position, where, if they act with or admit your previous statements or principles—they become, on your own showing, infamous! You may now behold in the preceding statement the posture in which all the world but yourselves have viewed you during all this terrific affair!

Was it ignorance, of your real condition, or was it ignorance, still more gross, of ours, or was it national vanity and prejudice, or was it all these unitedly, that impelled the abolition party in Britain to pursue the course they have adopted? It is not my desire to give offence, and I will not therefore attempt to decide. Your party profess to have full and accurate information about us; though it is very odd that at your meeting, Dr. Hough moved, and Mr. Eadie seconded,

and your "very numerous and highly respectable meeting" unanimously voted, that our national constitution contained a very important principle, which is not only not in it at all, but which the very discussion you were pronouncing on *ex-cathedra*, proved not to be in it! Well informed gentlemen, not to say just judges, should be more cautious. It does not become me to say that your party are ignorant of the condition of their own country; but if they knew the facts now commended to their notice, it is not easy to reconcile their singular disregard of them, with their rampant benevolence on the other side of the water; and if they were unacquainted with them they had better stay at Jericho until their beads be grown. Upon the delicate and painful subject of national prejudice, it is difficult to speak properly at all; but especially so to gentlemen whose passion lies in surmounting all prejudice whatever. The *John Bull* newspaper is said to represent the views and feelings of the extreme High Church and Tory party; the *Record* is the reputed vehicle for Low Church sentiments; the *Patriot*, I am told, stands in the same relation to the Congregational Dissenters, embracing both Baptists and Independents, who are generally Whigs and Radicals. The *Times*, which from its great ability, must always wield a vast influence, is considered the organ of the Independent Conservative interest. I am very likely to be mistaken; but I have tried to inform myself of your condition—and this is what I learn. Be so good, Sir, as to read any editorial article in either of these papers, for the last four months, in which it was necessary to express opinions or feelings in regard to the U. S., and you will at once catch my present drift. But to add such as have neither time nor opportunity for such a review, excuse the following sample from a late number of the last-named paper:—"In short, this is just the wretched 'Colonization scheme,' to which these pious slave-owners, the Baptists, Independents, and Presbyterians of the United States have betaken themselves as a plaster to their consciences, rank and rotten with hypocrisy; and though that holy American humbug may command a congenial support from the canting zealots of liberty and lashes, hallooings and horse-whippings, Bibles and brutality, missions and murders, religious revivals merging in slave auctions, and love-feasts terminating in Lynch law," &c. &c. It is but justice to say, that I have seen equal grossness only in the *John Bull*, and in Mr. Thompson's speeches, to some of which latter, this has a most suspicious resemblance. It is my duty also to declare, which I do with sincere pleasure, that the present Foreign Secretary of the King (Lord Palmerston) and the Journals which speak the sentiments of Government, are by far better informed, and more candid in regard to American affairs in general, than any others whose published views have come to my knowledge.

I may in the end be permitted to suggest, that perhaps too much has been said in relation to the existing and prospective intercourse between the churches of the two countries; and possibly too much consequence attached to it by myself, as well as others. I have uttered the sentiments of those who sent me, in their name; and endeavored to enforce them by such considerations as appeared to me just and appropriate. But I am not aware of anything having transpired which would justify the supposition that America, or her churches, looked for any advantage which was not likely to be reciprocal, in being permitted to hold this intercourse. Still less can I conceive that any one could be justified in demanding of our churches, as conditions of it, not only adhesion to moral principles which we reject, but the procurement of political changes which are impossible. Yet, if I comprehend the drift of all British abolitionism, it stops not a whit short of this.

It was the world, more than America, we sought to benefit. We had no purpose of attempting a revolution in Britain; nor did it ever enter into our conceptions that a revolution in America, of the most terrible extent, would be dictated to us, in terms hardly supportable. It was benighted heathen for whose good we were laying plans; and the thought of personal advantage, or honor, or enjoyment, to any portion of ourselves, had never place for a moment, nor even ground for exercise; and, therefore, we must needs be proof against all discriminating threats. It is quite gratuitous for sects in England to decline receiving our delegates, except they be Abolitionists—which many individuals and some public meetings have recommended—which the Baptists, if I am rightly informed, have virtually done—and which seems nothing beyond the compass of your argument.

Indeed, this aspect of the case is so very far from the one which the facts exhibit, that I am greatly surprised that wisdom, if not kindness, did not prevent its presentation. For I believe no delegate who has gone from Britain to America, has been assailed, in public and in private, on any of the great evils at which I have hinted in this communication, as every delegate who has come from America to Britain has been assailed on the subject of slavery. I believe, too, you would search in vain in America, for any man who had received from any sect or institution in Britain, any token of respect or esteem; while it will be equally hard to find in Britain any man amongst any sect to which any delegate from America has ever come, who is not indebted to us for all the consequence he has derived from literary and theological distinctions denied to him at home, but bestowed by the kinder or more discerning spirit of strangers!

For my own part, without intending to commit the folly of depreciating a great nation, I am obliged to say that the thing which surprised me most in England, was the universal ignorance which prevails in regard to America; while the thing which grieved me most, was the almost equally universal prejudice against us.

You do not know us. You have Eule-

sympathy with us. You do us wrong in all your thoughts. In regard to all these points, I believe there is but one mind amongst all Americans, not being Abolitionists, who have been in England. And if you have been pleased to express the hope that I would return to America materially changed in many of my views and principles, I have only to say in reply, that so profound is my sense of the false estimate you put on every thing national, as between us and you, that my visit to England has opened a new source of devotion, in gratitude to God that he permitted you ancestors to persecute ours out of it. So little impression of the kind you expect, has all that I have been forced to hear in England against my country and my brethren produced, that when I return to embrace again those beloved men, I shall revere them more, as I measure them by all I have known elsewhere; and when my weary feet touch that sacred land, I shall rejoice in the very "dust and stones thereof"—as more precious than the pearls of all lands beside!

If I may not call myself your fellow-Christian without offence, I can at least sign myself

Your fellow-sinner,
R. J. BRECKENRIDGE.
Paris, Aug. 20, 1836.

"LORD IS IT I?"

That there are evils existing in the Christian Church as well as formerly, is doubtless an alarming truth: facts speak—speak alarmingly. How few revivals of religion among us; when one is enjoyed, how soon it passes by, notwithstanding the efforts which are made to sustain and extend it. O, how humbling to the shepherd, to hear of a decrease of the flock! But as there is a close connection between causes and effects, how important that the causes or causes be sought out and removed.—But how natural it is when we search for the cause of an unhappy effect, to seek for it in another, not in ourselves. What an exceeding proneness to uncharitable judging. How different even the views of good men. One thinks political excitements are exerting a very unfavorable influence on the Christian Church. Others look for the hindrance elsewhere. But how few of us are jealous of ourselves; what a proneness to blame others, and excuse ourselves. I will not pass judgement upon the influence of any of the above-named supposed causes, why the church does not enjoy greater prosperity; but to me it is evident, that the state of religion among us loudly calls for faithful self-examination. What is the hindrance? Who is guilty? Lord is it I!—Let us not think evil of a brother, or accuse an other. Let ministers and people, let every one who professes to love the cause of Christianity, be jealous of themselves.—"Lord is it I?" Is there any thing in my heart, in my life or conduct that counteracts the influence,—the complete triumph of Christianity? If so, he may be ought to be slain immediately. Do I love the world?—If so, the "love of the Father dwelleth not in me." Am I envious at the prosperity of others? Do I feel uneasy and unhappy because others are more esteemed and more honoured than myself? Am I impatient when contradicted? Do I render evil for evil? If I have discovered evil propensities in my heart, do I strive, through grace to overcome them?

Thou searcher of hearts, in mine thy trying power display,
Into its darkest corners shine, and take the veil away.

What relation do I sustain to the Church? am I one of her acknowledged ministers? If so how important that I should be a holy man! Do I "walk closely with God?"—Have I the work greatly at heart? Do I enjoy the fulness of the Gospel in my own heart? Or have I been satisfied with the enjoyment of much less than the fulness, which I now see and feel it is my privilege to enjoy and proclaim for others? Do I let sometimes lose sight of the importance of "being diligent?" of never being triflingly employed? Do I "visit from house to house," as much as the best interest of the cause requires?—Or does such employment appear to me to be real drudgery? What is the character and effect of my preaching? Do I preach Christ and him crucified? Are my sermons marked with that seriousness, dignity, and earnestness that should characterize them? Does theunction of God attend my word? or does my preaching have about the same effect on my hearers as the rays of the moon have upon a mountain of ice? Do I love my brethren? Do I have that "charity which envieth not; vaunteth not itself; is not puffed up, nor behaveth itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, endureth all things and never faileth?" May we never forget the indispensable necessity of charity; nor the influence of the spirit and temper of a minister; "like priests like people." Am I a steward or a private member of the Church, if so, do I think I am freed from all responsibility? "Lord is it I?" Does my heart and my life correspond with the Gospel, I hear and believe,—(at least in theory)? Have I been guilty of that covetousness, which is idolatry? "Do I get all I can, save all I can, and give all I can?" Other suggestions may be made in our deep heart-searching before God; but if these are attended to faithfully and prayerfully by us, we shall lay the axe at the root of the tree.

Maine Wesleyan Journal.

Confidence in Christ.—I know in whom I have believed; I am not ignorant whose precious blood hath been shed for me; I have a shepherd full of kindness, full of care and full of power; unto him I commit myself; his own finger hath engraven this sentence on my heart: "Satan has desired to winnow thee as wheat, but I have prayed that thy faith fail not;" therefore, the assurance of my hope I will endeavor to keep, as a jewel unto the end; and by labor, through the gracious mediation of his prayer, I shall keep it.—Richard Hooker.